585 with brocade.
292 After signing the book there was a toast of
[126] wine at which I took photographs. Then we went into the church which was large with pews, pulpit, etc. Everything was built of local materials, thatch, etc. The hymn books were written in Malay. The groom was dressed in a black suit with a vest and a soft white shirt with a black tie. He wore one glove on the left hand, all through the feast. The other glove was left hanging like a kerchief from the upper pocket! He had a gardenia in his buttonhole. The two best men were dressed in black coats and white duck pants. The choir sang well in parts. The preacher was dressed in a frock coat. He prayed and then we all sang hymns in Malay (Doxology, etc.), and the couple sitting on chairs facing the preacher were in front. We, the notables, sat down in front on chairs facing the pair and the congregation. The preacher gave a talk about marriage and it lasted for a long while. We sang a song of marriage in the hymn book and the pair knelt on pillows while the preacher wedded them. Their names were Philip and Elizabeth! They are commoners but both the groom's and bride's houses were very nice. The man is only a farmer. Then a band formed outside the church and the couple followed. Following them were the four notables (including us), with the sexton carrying my bag. To a spirited march we went off to the groom's house.

782 Note: They call marriage nikah and God is
771 Allah. The hymn book and prayers all call on Tuhan Allah dalam Sorga.[1] They also use the term Isa for Jesus and in preaching there is much referring to Jerusalem and Abraham and Sarah and Cornelius, etc.

585 The crowd numbered in the hundreds. We sat at
576 a table and were given beer while the band con-

[1] [i.e., Father (Allah) in Heaven --Analyst]

A

554 All the people who have rank are from Saparua.
871 I asked why and the only reason he had was that there is a normal school there. This is not a bad answer. I note that both Soumokil and Manu-
[144] hutu are tall and spare, unlike the people here, and indeed rather Caucasian in features. I must take note of this in Saparua.

T

582 Tulehu: It became clear, talking about the
563 intermarriage of Butonese and local folk, that
611 since the dati are patrilineal, if a Butonese
423 girl marries a Tulehu man she would have to become a dati member. If a Tulehu girl marries a Butonese man she merely loses her dati. Maybe this is a real factor, although this does not clear up the matter absolutely. Anyway, it is clear that there is not a single case of a Tulehu man marrying a woman from Buton.

[126] We went then to take a photograph of the batu
778 pemali. It is across from the mosque in the very
769 center of the kampong. This is where the baileo
782 was located before 1941. The stone stood very near it and the vacant space is now used evidently for drying copra. The space is perhaps 40 x 20 feet. He said the baileo was a big one and looked something like a school. I asked if they would like to rebuild it and he said yes but that it would cause much trouble to do so. (I wonder why, aside from the cost.) The stone is remarkable. It is perhaps three to four feet high, more or less square, though irregular, and perhaps $2\frac{1}{2}$ x $2\frac{1}{2}$ feet. On top of the stone is a flat, smaller stone, not even covering the top. On this there is an amazing thing. There are
[534] six conch shell trumpets. They are very old as is evidenced by the fact that they are full of holes and look petrified. These old trumpets are never removed, but new ones are used at

T

778 feasts to call the ancestor spirits. And, the
769 assistant said very seriously, they come, but
782 we people cannot see them! The stone was brought down from the negri lama long ago (not the negri lama of the Radja). All of this is very impressive, and shows the viability of the old things here. Then I took a photograph of the mosque,
126 [346] which is fairly large, with a high extra roof
[534] and a big drum in front. I have heard the latter when services are held. I also took photographs
[443] of the small market place where women sell such
[438] things as sago and pottery. The pots all come
[323] from Saparua. They are not made here. They are
[347] in numerous shapes and look pretty good. The pasa is a mere shed, and not nearly full. In fact it is rather pathetic.

505 We then went to the pier, where there are
563 various crafts and boats of various sorts lying
471 around. Soon a rather large diesel boat left for Saparua. It takes three hours and costs fl. 3.00. A Chinese runs it and my assistant says that he makes plenty because he ferries cars and other equipment. There is a cape that runs to the west of the harbor and from there it is only twelve kilometers to Ceram.

368 Then we went to the remarkable swimming and
529 washing place in the town. It is a kind of double swimming pool, with a waterfall. There are also places for women to wash. It is very impressive and is full of people of all ages swimming and splashing about. He said that there is another place with warm springs just outside the settled area, and that this was a very fine place before the war and is still used.

252 When we got back we went to the rear of the house where the Radja's wife showed me something of sago preparation. There was a bowl with stuff looking and smelling a bit like a ground-up yeast

T
535 his costume for me. It consists of bandoliers
292 and a belt of paper which are faithful copies of the old tapa things. The design and colors are the same. He keeps all this locked up, and he also has a spear and a kelewang [sword] of wood. The former is decorated with paper streamers. He also has a remarkable wooden copy of an old Portuguese helmet, silver-painted. It has three fowl feathers sticking upright in front. He says the old metal equipment, including helmets and coat of mail, was lost during the Japanese time, but any time they want to do the tjakalele he will make copies of it in wood and paper. I took his photograph and kept one
[126] as well as giving him a fast one standing before the jeep.

[624] He says that one kapitan was from Tuwainella and that there were three malessi: Ohorella, Hunusalela, and Tuasalamoni. Evidently he is the descendant of the Malessi Tuasalamoni. Some
[422] of the pusaka tjakalele are kept by a Kotta man, whose mother was married to a Tawainella and took it along.

527 People work here every day except Fridays and
517 holidays. In the evenings for entertainment the people walk, talk, sit, and that's all. They seldom do anything else. It is a dull existence.

[829] They know about certain things, like movies, radio, badminton. But they do not know really very much about recreation in other lands.
[538] Stories are told quite a bit in the evenings. Stories are also told when they have a death and people gather.

173 Note: I asked about something which has been
361 puzzling me. Most of these negri moved down from the hills in pre-European days. I thought that they could move down only after the pax Europica. He says, however, they could move down when they

N

726 The chant has much chirping in it too. (This
769 is evidently the "chicken-calling" for the
789 spirits I have read about). And after that he
411 placed the spear and the big shield in the ground, the spear with the blunt end stuck in, and the shield leaning against it. These are supposed to protect the negri while he is off at war. He still does this if he is to be away for a long time now, and if he feels there may be some danger to the negri. He took the other spear and shield to war along with his dogs.
[231] Gaspersz said the kapitan tried to get a few of the present lousy dogs to impersonate his former dogs this morning, but the dogs today are no good.

411 The shields are long and narrow, a bit hour-glass shaped, but with gradually narrowing sides, and with mother of pearl inlaid decorations. The spears are used as thrusting weapons, not for throwing. And thus I see why the shields are of the parrying type only.

871 The whole school was mad because the gurus
554 refused to let the students out so that they could see the kapitan do his ritual performance. The school is called the "Josefina School" because Gaspersz gave it and named it for his wife.
271 Real paternalism here.

● [126] I took a photograph of the school and the
[533] teachers. Then we all went to the school to the rear of the baileo where they sang songs with gusto for us, including "Pata-pata Tjengke" and "Ombak Puti-puti". They love singing, and no doubt this is their forte.

[876] Much of the teaching is done in unison, and they chant "Dua kali lima rupiah sepuluh rupiah" (two times five rupiah equals ten rupiah), etc. all morning. The school here has four grades. For the fifth and sixth grades the students must walk to Kilang, which is two kilometers away (or

[i.e. Ambonese songs: "Breaking Clove Blossoms" and "White Waves"--Analyst]